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"ONE THING IS NEEDFUL." "ONE THING HAVE I DESIRED OF THE LORD." "THIS ONE THING I DO."

WHOLE NO. 876

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TERMS—IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, DECEMBER 10, 1859.

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Select Poetry.

Our Rest.
"The sufferings of the present time are not worthy to be compared to the glory that shall be revealed."
My feet were worn and weary with the march
O'er rough roads and up the steep hill-side;
O, city of our God, I fain would see
Thy pastures green, where peaceful waters glide.
My hands are weary, laboring, toiling on,
Day after day, for perihelion meet;
Oh, city of our God, I fain would rest;
I grieve to gain thy glorious mercy seat.
My garments, travel worn and stained with dust,
Of rent by briars and thorns that crowd my way,
Would fain be made, O Lord, by righteousness,
Spotless and white in heaven's unclouded ray.
My eyes are weary looking at the sin,
Impley, and scorn upon the earth;
Oh, city of our God, within thy walls,
All, all, are clothed upon with the new birth.
My heart is weary of its own deep sin—
Sinning, repenting, sinning still away;
When shall my soul thy glorious presence feel,
And find its guilt, dear Saviour, washed away?
Patience, poor soul; the Saviour's feet were worn;
His garments stained, and travel-worn, and old,
His sacred eyes blinded with tears for you.
Love then the path of sorrow that he trod;
Toll on, and wait in patience for thy rest,
Oh, city of our God, we soon shall see
Thy glorious walls, home of the loved and blest.
—S. Roberts.

here, and that by the grace of our Lord Jesus Christ every guilty, polluted, trembling soul, "may be saved even as they."
LORD JOHN RUSSEL has been receiving, this week, a Deputation in reference to the "Mortara" kidnapping case. The Hon. Mr. Langdale, a Roman Catholic gentleman of ancient English lineage, has been trying to justify the act of the Papal Government in retaining the Jewish boy, by throwing the fault on the parents, in having taken a Christian into their service! This superstitious girl baptized the child surreptitiously—the act is indelible—the grace is there by the *opus operatum*; and "why did you take a Catholic into your house?" is all the consolation the poor Hebrew father gets from Mr. Langdale! Lord John Russel says to this—"I am sure that if in this country any one was to propose that Roman Catholics should be prevented from taking a Protestant nursery-maid into their service, every Roman Catholic would cry out against it as a gross violation of religious liberty, and would maintain that such a law would be only an aggravation of the offence of taking the child from its parents. So that upon the justice of the case, there need be no argument."
What the Deputation asked, was that in any Congressional settlement of the affairs of Italy, the treatment of the Jews in the Mortara case should be brought by England and France to the attention of the Pope. More than this, they suggested that Bologna should be left free, and not obliged to return under Papal domination, and that England should thus use her influence for an issue which would necessarily "leave this child free."
Lord John said that it would be quite useless to bring the case before the Pope's Government, but that he would communicate the views of the Deputation to his ministerial colleagues.
You can well conceive how the hatred of the Popish party against Lord John Russel, is kindled by such a spirit as he now manifests, and by his cordial sympathy with a movement which has so thoroughly exposed their vile principles to the execration of the world. The *Times* holds that the true solution of all difficulties of this kind, is, to take away the temporal sovereignty of the Pope. The Pope, as such, claims Italy, and thinks it his sacred duty to save souls, and so withhold the child from his parents. If he were not a temporal sovereign, he could not carry out his principles.
A great priestly gathering, with Dr. Cullen at its head, has been held at Dublin, to express their approval for the English IX, and speeches of great vehemence have been delivered. A Father O'Connell was short, but very decisive, declaring, amid a storm of cheers, that the Papal Government was emphatically "paternal!" Such a "big lie," as the Scotch vernacular would call it, was uttered by a man who is well known to the world as a champion of the rights of man, and who has been a most successful and successful minister of the Christian ministry among them. We are the Deputies of the Home Mission Committee, and at the last Synod a petition was submitted to the Convention, and sanctioned by it, containing two leading resolutions and provisions. Let that inasmuch as it is essential that every minister in the Church should receive a minimum stipend of £100 per annum, that where congregations are weak, and are not able to support a minister, they will establish a Home Missionary Association, to collect by small subscriptions as much as in their power, as supplemental to the ordinary stipend, the Home Mission undertakes that the stipend shall be so far aided out of its general fund as to secure the minister the minimum amount mentioned. 2dly, That inasmuch as it is most desirable that ministers should receive more than the minimum, that wherever a congregation is paying a stipend of £100 out of its own resources, that for every pound contributed above this sum, the Home Mission will give ten shillings, and in the event of an onward and upward, so as to secure to the minister £150.
You will perceive how very important to the stability and permanence of any Church is such a movement. I love the American Presbyterians so well, that I long exceedingly to hear of a similar movement, such as our system of Church Government, so well qualified to bring into powerful and universal operation, a Sustentation Fund. The strong helping the weak—"all at it and always at it"—these are the principles by the successful development of which, the Free Church of Scotland has acquired stability such as cannot be shaken, and by which every minister, even in poor Scotland, has £135 and a manse, worth altogether £150 a year.
The object of our movement is to teach the people the principle that God helps those who help themselves, and to encourage those who are willing to do their duty. The United Presbyterians have a Presbytery in this country, and connected as it is, with the United Presbyterian Church in Scotland the ministers have some help from their own Home Mission Fund.
Over hill and dale, amid traditional and romantic scenes, in the fertile fields of the Percy and the Douglas, which is immortalized in the ballad of "Chevy Chase," with the glorious old Castle of the Dunal family of Northumberland, with its figures of "Hoseup" and other "invincible knights" armed up to the eyes in the truest and bravest way after day, and in the event of a meet with and address the respective congregations.
The Northern Presbyterians in England, are numerous. The English Synod and the United Presbyterian Church, have the mass of the population. They are a hardy race, chiefly farmers and "hinds" (farm servants), and are stout, rugged, bone-boned, and stalwart. Their ancestors fought in the feudal wars of their chiefs, and overwhelmed James V, and his invading army, on Flodden Field, on that disastrous day when "The towers of the forest were wain away!"
The people are warm-hearted and hospitable; and their winter is upon them, with blazing coal fires and all manner of kindness, a Missionary Deputation goes on with its work cheerily, even though its members must travel over wild districts, out of the path of the railway.
At Newcastle-upon-Tyne, there is a considerable interest in the revival of true religion. Mr. Hanna, of Berry Street Church, Belfast, has recently visited the place, and has been giving the people much information as to the Ulster Awakening. I had an opportunity of addressing a public meeting at Gatehead, on the same subject, a few evenings since, and all turned up to hear me, and of shells the most destructive—destroying, if need be, Cherbourg, Cronstadt, and another Sebastopol, (if it existed,) without any peril to the ships that throw those terrible instruments of war.
Rifle corps are multiplying rapidly, and the opinion grows that we must, if Napoleon live, fight *pro aris et foveis*, before long. The Bishop of Oxford has been sounding the trumpet of alarm, and one of the members of Parliament for Kent has been calling on the descendants of those

Kenith bowmen who won the battles of Cressy and Agincourt, to be ready to defend their coasts.
Spain seems to have sought a quarrel with Morocco. She also took up a position of superiority over the Sultan and Lord J. Russel, instructed our Ambassador to inquire about it, and pointed out that England would not consent to its permanent occupation. Spain desires such an intention, and Lord John professes his satisfaction. But the place is still occupied, and the cunning Napoleon may make trouble of the matter some day.
LORD ELENBROUWER has unexpectedly declared himself in favor of Italian freedom, and has sent a sum of money to the fund for raising rifles for Garibaldi, and the army under his command. He is influenced in his views very much by a desire to prevent the aggrandizement of France. He says: "There is in Italy one man who has at once a head to direct, and a heart to inspire, a heart which tells him what is right. That man is Garibaldi." He has no measures to observe with France. If he should obtain success, he will not consent to hold the Provinces which he liberates, as a fee of the French Empire. He will not let himself be carried out of the idea of the first Napoleon, that France should be surrounded by weak dependent States.
The Governments of Russia and Prussia are said to be agreed to enter into no Congress in which England will not take part. It is not yet formally announced that Great Britain has declined to attend the Congress at all, although it is highly probable. The Central Italians are provisionally placing themselves under Prince Carignano, (brother to the King of Sardinia,) as Regent, who, however, has not formally recognized the movement.
THE LORD ADVOCATE of Scotland, (Right Hon. James Morrison,) delivered, on Tuesday evening last, the first of the Winter series of Lectures before the London Young Men's Christian Association. I ask you to print the following condensed summary of the lecture, as given in the *Times*. You will observe how it sets Knox in a new and more general aspect before the English public, than he has hitherto been regarded as occupying. It is very reasonable, also, to be reminded that Knox exercised a powerful influence in England, in the days of the Reformation, and was the man whose influence—direct or indirect—secured the fabric in the communion service which declares that the Holy Spirit is the gift of the Father, and not the result of the adoration of the elements is not intended. Still, as long as kneeling, and not sitting, is the attitude, the Presbyteries will have it in their power to practice their worship of Christ in the elements, and to pretend to transmit them into his body and blood.
The Lord Advocate, in a discourse commencing at eight o'clock, and lasting for an hour, and the interest of which never for a moment flagged, sought principally to exhibit Knox in the light of a man, who, in his own country, was a Scotch Reformer, with the latter of which he was usually associated in the popular mind. Regarding him as a man whose name is attached to the name of Scotland, and who has been said to have regenerated the Scotch people, he took a rapid glance at the more prominent parts of his career, from his birth to his death, and the memory of Knox and the Reformation was now as green as in the sixteenth century, in England he was afraid the estimate of the great Scotch Reformer was not high enough, and the mark at which his stands even in the eyes of Europe. 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